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SPECIAL NOTICES

1. The *Annual Meeting* of the Council of Church Boards of Education will be held at Atlantic City, Claridge Hotel, January 10, 1945. The *National Commission on University Work* will meet at the same place on January 8th. The National Commission on Christian Higher Education will meet at the same place on the afternoon of January 10th. The Association of American Colleges meets on January 11 and 12, at the same place.

2. This journal, CHRISTIAN EDUCATION, is being used in some colleges for faculty discussion meetings. The regular subscription price is \$1.50, but bulk subscriptions of five or more sent to one address may be obtained at the rate of \$1 per subscription. Send in your subscription now in order to receive the March issue.

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Christian Education and Peacetime Conscription

AN EDITORIAL

UNDOUBTEDLY, the most important problem confronting the American people as citizens is the proposal for peacetime military conscription. Some individuals had plans to bring the question up for hearings in the present session of Congress, but the flood of opposition was so great that, we understand, the present plans call for its consideration in the new Congress which will assemble in January. This journal is interested in an extensive and intensive study of the whole problem so that there may be more intelligence in the decisions rendered on national issues.

A host of questions naturally arise when the words, peacetime conscription, are mentioned. Desiring to be as objective as possible, these questions need consideration: Why is peacetime conscription desirable and necessary? What are the basic issues involved, stated or implicit, in this proposal? If adopted, is it a confession that we have lost the peace? If the United States breaks a national precedent in this direction, what effect will it have on the other nations throughout the world, as well as on our own national life? Who are the proponents, as well as the opponents, of the plan? What are their objectives? If the objectives appear to be the same, cannot a method be agreed upon to achieve the common end? Does force settle any national or international question? What method will achieve the same desirable end without entailing such objectionable means? Is it true that the national health can only, or will be, improved by universal military training? Why was peacetime conscription rejected in 1920? Will conscription make for national spiritual strength?

We call upon Christian educators everywhere to organize study and discussion groups in every church-related college, in each community where there is a church-related college, and in other communities within a reasonable reach of the college so that the

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college may have some responsibility in directing the study groups. Here's a project in which all Christian principles may be applied on a local, national and international scale. Here's a project which will reveal how vital our Christian faith and interest may be.

Already a host of church, educational, and labor groups have taken explicit action urging either the postponement of this action until peacetime is here, or absolutely opposing the plan as being both unnecessary and undesirable. Some statements will be informing and inspiring.

Illinois State Federation of Labor (A.F.L.): "If accepted in America, it will, of course, be adopted in all other countries. If we set the example they will follow. Compulsory military training everywhere! The military thought instilled into youth throughout the world! Is that the road to peace? The history of Europe is proof to the contrary."

Labor (official organ of the Railroad Brotherhoods): "Instead of urging peacetime compulsory military service for our own country, we should insist that the evil thing be abolished in all countries. Down through the centuries, conscription of men for military purposes has been the surest weapon of tyrants who wished to wage war, because conscription always gave them an army, ready-made whenever they wished to use it."

Catholic Transcript, Hartford, Conn., November 16. "Our real hope for the future is not in armament but in disarmament. Unless the world is indeed madly intent on its own destruction, there should be an end everywhere of concentration on military power and a beginning of concentration on peace."

The National Commission on Christian Higher Education of the Association of American Colleges: "During the stress of war it is not advisable to draft a long-range peacetime program for either national service or compulsory military training."

The United Lutheran Church in America: "Since the future military needs of our country will be better known after the war and when peace plans have been adopted, be it resolved that the United Lutheran Church petition the Government to postpone action on universal military training of males between the ages of 17 and 21 years until one year after the war." (October 16, 1944.)

Of Special Interest: News and Notes

Willard Dayton Brown, General Secretary of the Board of Education of the Reformed Church in America, has announced his resignation to be effective at the next meeting of the Board in October, 1945. Dr. Brown has been a successful secretary in his Church and an active leader in the Council of Church Boards of Education. In 1933 he was president and has served on many committees. He will be missed from the counsels of the Council.

J. W. Haywood, formerly president, Morristown (Tenn.) Normal and Industrial College, was recently elected president of Gammon Theological Seminary (Atlanta) to succeed the Reverend W. J. King, who was elected a Bishop of the Methodist Church and appointed to Liberia.

Alfred N. Sayres is the new executive secretary of the Board of Christian Education of the Evangelical and Reformed Church with offices in Philadelphia.

Robert D. Brodt is the new secretary for the Department of Youth Work of the Board of Christian Education of the Evangelical and Reformed Church, succeeding Fred D. Wentzel.

It is reported that near Philadelphia has been chosen as a site for a Christian University. A charter has been granted to the Christian University Association of America to maintain "high standards of scholarship founded upon the Christian systems of truth and the way of life as set forth in Reformed and Calvinistic standards." The Association is said to have been formed last June in Grand Rapids, Michigan by seven Calvinistic churchmen.

The Omaha Conference of church-related colleges, held November 15, 1944, with 61 colleges in 9 states sending more than 100 representatives, passed unanimously some thought-provoking resolutions, in which the readers of this Journal will be interested:

I. With respect to proposals for universal compulsory military training as a permanent peacetime policy:

1. We approve and adopt for the Conference the following statements of the National Commission on Christian Higher Education of the Association of American Colleges (originally approved on August 8, 1944, at Cincinnati, Ohio):

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- a) That during the stress of war it is not advisable to draft a long-range peacetime program for either national service or compulsory military training.
- b) That only after the war is over and the nature of the peace is more clearly indicated will it be possible to establish wise policies looking toward national defense and the preservation of peace.
- c) That the members of the Congress of the United States be earnestly urged not to pass a national service act or to take any further legislative action on the matter of compulsory military training as a permanent peacetime policy until after the war is over.

2. In order to meet the military needs of the war and the period immediately afterward, we urge the continuation of the present Selective Service Act for as long a time as may be required by demonstrated military necessity.

3. If, after the war is concluded, military necessity should indicate the need for universal military training as a long-range policy, we recommend that men, called to military service, be allowed to choose between—

- a) A period devoted exclusively or chiefly to military training, and
- b) A longer period of preparation for specialized services, combining higher education with military training.

II. With respect to the counseling of veterans:

We urge the appointment on the staff of each Separation Center of the Army and Navy and of each regional office of the Veterans Administration of one or more representatives of higher education, whose chief duty shall be to inform and advise veterans regarding available opportunities in institutions of higher education, for which the veterans are fitted.

III. With respect to financial aid from the Federal Government to universities and colleges:

1. We recommend that Federal financial aid to universities and colleges be limited to—

- a) Reimbursement for services provided by institutions of higher education to the Federal Government or for the national welfare, and
- b) To aid through scholarships to individual students.

2. We strongly urge that in all such cases the complete autonomy of universities and colleges be preserved and safeguarded by specific legislative provisions to this end.

William Penn: Apostle of Liberty and Human Rights*

BY RUFUS M. JONES

WILLIAM PENN, whose three-hundredth anniversary we are celebrating, is without doubt in the public mind the most distinguished Quaker who has ever lived. George Fox, as the founder of Quakerism, as a spiritual prophet, as a creative leader in the later stages of the Reformation, and as an outstanding personality, is a unique figure in religious history. His place in the bead-roll of religious leaders is secure. William Penn himself said of Fox, "Many sons have done virtuously in this day; but, *dear George*, thou excellest them all." John Woolman, next to George Fox in spiritual succession, is the most consummately beautiful Quaker saint, and one of the most effective in moral effort of all Quakers in the long list. He, again, occupies a unique place and no man can take his crown.

But William Penn has built his life and his conception of freedom into the inmost structure of a great commonwealth, like the pillar in the temple, to go no more out. He is, I think, the greatest colonial founder in the distinguished line of the builders of American colonies—those builders, as Lowell put it, "with empires in their brains." Penn was not inclined to boast and he was speaking humbly and truly when he said: "I must without vanity say, I have led the greatest colony into America that ever a man did upon private credit, and the most prosperous beginnings that were ever in it (in other words, in America) are to be found among us." He has two colonies to his credit, not only Pennsylvania, but West Jersey as well. If we are talking of distinction in the making of history, William Penn is plainly the leading Quaker of them all.

* Very seldom does CHRISTIAN EDUCATION use articles which are so closely related to the life of any one denomination or religious group. But here is a statement, written by a great spiritual leader, which speaks to our modern condition. This article was released in *The American Friend*, October 19, 1944, and is reprinted with permission. In this three-hundredth anniversary year, Dr. Jones presents William Penn as a challenge to a generation which needs to rethink the problem of freedom.

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By the bent of his spirit and the inmost trend of his disposition he was being prepared unconsciously to become a Quaker, even when his outward life and his family inheritance made such an event seem most improbable. He was the son of a great admiral. He was nurtured in the atmosphere of warfare and battles. He himself wore armor, carried a sword, lived in an Irish castle and knew how to fight. But, like Saul of Tarsus, he was throughout his youthful years almost continually "kicking against the goad," forming all the time an inward spirit that did not gear with the outward course of his life. When he was twelve years old, alone in his room, he had such an overwhelming sense of divine invasion that not only his own soul, but the room itself, seemed to be filled with holy light, and though he made no vows, vows were then made for him, that he henceforth should be a dedicated spirit.

I

The next year, when he was thirteen, Thomas Loe of Oxford, who was to be the instrument in making William Penn "another man," came for the first time into his life. Strangely enough Admiral Penn invited Thomas Loe, then on a religious visit to Ireland, to hold a Quaker Meeting in his castle, Macroom Castle. It was a memorable occasion, and it brought to the thirteen-year-old boy a fresh sense of the living Presence. What he never forgot were the tears running down his father's face, as Thomas Loe spoke, and the loud sobbing of Jack, their colored servant.

The year of the Restoration he entered Oxford, from which he was expelled two years later. While Oxford probably did not bring him any nearer Quakerism as such, it loosened his hold on the forms and customs of the Church, carried him strongly toward independency, and deepened his sense of the importance of personal religion. He wrote later of this period, "I never had any other religion than *what I felt*." He absented himself from the required chapel and met in his room with like-minded youth for prayer and for the cultivation of inward religion. He was expelled not because he had too little religion, but because he had too much of the type that did not fit the existing models. He exhibited a tendency towards "rebellion."

His two years in the Huguenot College at Saumur, in France, formed an epoch of transformation in his life. Here he came
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powerfully under the influence of a great teacher, admirably suited for the formative work on this youth's soul. It was Moise Amyraut, an expert in soul-wisdom. Amyraut, though a professor in a Calvinist Huguenot College, was a liberal of remarkable breadth and depth of life. He reveals in his thought many of the views of the spiritual reformers of the sixteenth century.

He had broken with Calvinist theories of foreordination and was a champion of moral liberty and religious freedom, based solidly on the guidance of individual conscience. He held profound views of the scope and importance of the Inward Light, and he believed that the laws of God are written, not with ink but by the Spirit, in the souls of men. Like the spiritual reformers, he was opposed to war, and believed that love was the greatest force in the universe. He also preferred, as they did, the invisible Church to the visible one, and inward religion to outward systems. This then was the Gamaliel who without knowing it was preparing William Penn to become a Quaker.

II

Thomas Loe in 1667, in a meeting in Cork, carried this spiritual traveler to the decisive stage of his inward journey. He went to the Quaker Meeting in Cork, a man of the world, clad in stylish apparel, with a plumed hat and a sword at his belt; he came away a Quaker. Thomas Loe had said in an impressive way: "There is a faith that overcomes the world and there is a faith that is overcome by the world." It reached the quick in this prepared spirit. The die was cast then and there. Tears came from his eyes and a Voice seemed to say in him, "Stand on thy feet," and he rose to give "the testimony of his tears." From this hour he was "another man" and had made his landing for a new career. This is one of the most significant dates in the entire history of Quakerism. Henceforth to this changed man, "All the glory of the World was as a Bubble." And he could say quite truly, "No sooner was I turned unto the true Shining Light, but I found it to be *that which from my childhood had visited me, tho' I distinctly knew it not.*"

The step he had taken was a tremendously costly one. He was to learn in a very hard school of life that the road he had chosen was in a deep sense the way of the Cross. He risked on this ven-

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ture not only his life; he risked, besides, the stern disapproval of his father and the prospect of a great career. But he clearly counted the cost, was ready to "retire from the noise and clatter of tempting visibles," and to take joyously whatever suffering was involved in his choice of the issues of life. "Thou mayest tell the Bishop"—the Bishop of London who put him in the Tower without trial—"that my prison shall be my grave *before I will budge a jot*; for I owe my conscience to no mortal man." And again he wrote: "No human edict can possibly deprive us of God's glorious presence who is able to make the dimmest prisons so many receptacles of pleasure and whose heavenly fellowship doth unspeakably replenish our solitary souls with divine consolation." "The Christian convent and monastery," he wrote on another occasion, "are within, where the soul is encloistered from sin. And this religious house the true followers of Christ carry about with them." That was the triumphant note that in the end outwore all oppression and gave Quakerism its tremendous birth-power.

William Penn became, almost from the date of his valiant decision, one of the leading interpreters, both by voice and pen, of the Quaker faith. He was in many respects the best prepared in mind and spirit of all the early Quaker interpreters, for he had been trained more completely than any other member of the group in the rich liberal background body of ideas out of which Quakerism sprang. His thought was impregnated with the great truths of the Greek Fathers of the Church. At his best—which was not always the case with his writings—he possessed a unique style of expression, and for the most part he was interpreting what he himself had vividly experienced. His style rises to its highest range in his *Rise and Progress of the Quakers*; in *Some Fruits of Solitude*; and in the high spots in *No Cross no Crown*, which is one of the most important interpretations of Quakerism which the founders produced, and undoubtedly the one most widely read of all that have ever been written.¹

III

But I am not primarily concerned in this Essay with William Penn the Quaker preacher and writer, or with him as the inter-

¹ William Penn's collected writings (London, 1726) fill two huge volumes and even so they do not contain his complete literary output.

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preter of the Quaker faith, though he is undoubtedly one of the pillar apostles of that faith. I am rather concerned to present him as the founder of one of the greatest colonial commonwealths out of which our nation came to birth, and as one of the greatest advocates and interpreters of intellectual and political freedom, the supremacy of spirit, and enfranchisement from all forms of tyranny and opposition, in the modern world. It is, however, important to note in passing that his demand for the freedom of the mind, for purity in morals and for political enfranchisement sprang out of a profound religious principle.

Penn's Quakerism is as much in evidence in his "Frame of Government" and in the basic principles of his "Holy Experiment" as in his Quaker sermons, or in his religious treatises. Penn always held, as all Quakers did, that it is instinctively natural for man to turn to God for life and light and guidance, and that the divine Voice in the soul must be fearlessly obeyed. You do not cautiously figure out the chances of personal aggrandizement that may come to you. You heed "the sure word of prophecy" within the soul, and you act without fear and with a manly heart. It was that unswerving attitude of spirit that produced the energy of mind and character, the moral drive and sagacity, the *élan* of spiritual enthusiasm, which produced this spiritual revolution in the seventeenth century, of which Penn was a shining apostle.

There is no doubt that George Fox and Josiah Coale had much influence in preparing William Penn's mind for his Quaker experiment in America. They had both traveled widely along the Atlantic seaboard. They had both been deeply interested in securing a tract of land from the Susquehanna Indians for a Quaker retreat in the region that became Pennsylvania, and they both had long conferences with William Penn.² Penn held in his hand the extraordinary chance of realizing the dreams of his two friends. He may have vaguely had the dream himself. He wrote in 1681 of having had "an opening of joy as to these parts," at Oxford twenty years earlier.

That could hardly have been more than a boyish dream, like Coleridge's "Pantisocracy" on the Susquehanna. But Josiah

² Josiah Coale deserves to have his story told at fuller length than has yet been done.

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Coale, and later George Fox on his return from America in 1673, gave definiteness and concrete filling to the inchoate dream. Fortunately the English Crown owed William Penn, representing his father's estate, sixteen thousand pounds and in a happy moment Penn asked Charles II to pay the debt by giving him a grant of unoccupied land in the middle section of America. And in an equally happy moment the King granted the request on a lordly scale. It was a huge and generous keystone slice of America for a debt of sixteen thousand pounds. It was given as a beautiful bride in the long veil of her forests to the fond embrace of this adventurous Quaker lover.

William Penn was fortunately able to try out his prentice hand in framing principles of government for West Jersey before the weightier task of his Holy Experiment confronted him. In 1675, through financial transactions, the ownership of the Province of West Jersey fell to a group of Quakers, of whom Penn was the most important person and the chance came here to the Quakers to frame a system of government, or fundamental "Concessions," for the first settlers.

"We lay," these "Concessions" stated in noble words, "*a foundation for after ages to understand their liberty as Christians and as men, that they may not be brought into bondage, but by their own consent; for we put the power in the People.*" That is one of the earliest complete statements of the principle of government of the people, for the people, by the people, and it is worthy of the fine spirit of that martyr of liberty, Algernon Sidney, who was one of the sources of Penn's inspiration.

The fundamental laws of this "Charter of Liberty" provided that, "No man, nor number of men, shall have power over conscience; no person shall at any time, in any ways, or on any pretence, be called in question, or in the least punished or hurt for opinion in religion; the general assembly shall be chosen by ballot box; all and every person in the province shall *by the help of the Lord and these fundamentals be free from oppression and slavery*; no man shall be imprisoned for debt; liberty of conscience in matters of faith and worship towards God shall be granted to all and none shall be rendered 'uncapable' of office in respect of their faith and worship." That was a brave beginning, but it was only a beginning.

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George Fox, ever watchful over beginnings, sent out one of his unique Epistles: "Friends that are gone to make plantations in America, keep the plantations in your hearts that your own vines and lilies be not hurt. You that are governors and judges, you should be eyes to the blind, feet to the lame, and fathers to the poor."

For a brief period both halves of New Jersey—East and West Jersey—were owned by Quakers. Robert Barclay of Ury, in Scotland, was appointed titular Governor of the Province, and George Keith, a stormy petrel Quaker, became its Surveyor General. The Quakers in this period were governing the Colony of Rhode Island, and that famous Quaker statesman, John Archdale, was a little later to become Governor of the united Colonies of North and South Carolina.

IV

We must turn now to look at the greater experiment on the west of the Delaware River. In April, 1681, before sailing for America, Penn wrote to the scattered settlers in the limits of his Province to inform them that they need not be troubled by his coming as Proprietor, for, he said, "You shall be governed by laws of your own making and live a free, and if you will, a sober and industrious people. I shall not usurp the right of any, or oppress his person."

After a long passage, marked by many deaths at sea, William Penn arrived in his Province, the 27th of October, in the ship *Welcome*. Before sailing he had expressed his faith in a noble message as follows: "There is a great God and Power which hath made the world and all things therein, to whom you and I and all people owe their being and their well-being. This great God has written His law in our hearts, by which we are taught and commanded to love one another and to do good to one another." It sounds like a distant memory of Moise Amyraut, his old teacher, but it was in the deepest sense his own faith.

He was conscious, as he was drafting his Frame of Government for a Holy Experiment, that he was a trustee for posterity, and that he was planning a free colony for all mankind. "God," he declared, "will bless my country and *make it the seed of a nation,*" which indeed came to pass. "For the matters of

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liberty," the great document said, "I purpose to do that which is extraordinary, to leave myself and successors no power of doing mischief, that the will of one man may not hinder the good of a whole country." "Any government is free to the people under it, where the laws rule, and the people are a party to these laws." "Governments rather depend upon men than men upon governments. Let men be good and the government cannot be bad; if it be ill they will cure it." "Holy Experiment" was the right word for this noble adventure in nation-building.

Penn felt, as he drafted his document of liberty, that "God in His everlasting kindness" was guiding his mind and hand. He was as truly and completely the instrument of divine guidance in the creation of a Charter of Liberty for a new nation as ever he had been when he rose to speak in a Quaker assembly, for he always maintained the principle that "God discovers Himself" to the sincere, seeking soul. All battles are lost or won in the hearts and minds of men and there is no wisdom superior to this brave old faith that God works within the soul of man.

The moral energy that comes from it is the highest level power known to man. And William Penn, giving to the people the liberty he had been asking England for in vain, is a notable instance in the sphere of government of an inwardly guided Quaker. I wish he had had more successors in this sphere of creative leadership. We can hand back to him the words he wrote of Fox: "Many sons have done virtuously but, *dear William*, thou excellest them all!"

Penn's fundamental principle goes far beyond "tolerations." He is a proponent for a basic liberty of thought and speech and action. For him liberty of thought and conscience is the most sacred and sovereign right of man. To interfere with that is an invasion of the divine prerogative of the soul. He has complete confidence that man's mind, open to God, is a living source of truth, and that in the long run—the run is longer than Penn realized—truth, backed by the Eternal Nature of Things, will conquer error.

William Penn's sincere, open and generous relations with the native races—the people of color—is one of the noblest features of this essentially good man. It was not merely that he bought

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their land before he occupied it. That had been done before by other colonists, though, for the honor of truth, it must be said that none of them paid an honest or significant price for what they were taking. What happened under the elm tree at Shackamaxon, by the Delaware, was something more important than a purchase. It was a complete and utterly sincere pledge of friendship and brotherhood. It was a recognition in action of the central Quaker principle that all men of all colors have divine rights as potential children of God.

"We meet," Penn said in fatherly fashion to these Algonquin men of the forest, "on the broad pathway of good faith and good will. No advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain; for *that* the rains might rust, or a falling tree might break. We are the same as if one man's body were to be divided into two parts—[Plato's ancient figure]—we are all one flesh and blood." Nobody has ever surpassed that expression of the unity of mankind. It is no wonder these untrained red men responded: "We will live in love with William Penn and his children as long as the moon and the sun shall endure." If that method had prevailed across the world we should now have a different human situation.

V

William Penn's life was built on the lines of great principles. It is the most notable instance in history of a Quaker valiantly making an experiment on a large scale in the seething affairs of public life of the central Quaker principles, taken in all seriousness as a practical way of action. But, like Moses who died frustrated in full sight of his goal, William Penn, by a series of contingencies in historical affairs in Europe, was never left free—he had only two short periods in Pennsylvania—to work out his ideals in person.

He experienced a succession of frustrations, which need not be reviewed here. He was not always wise in the maelstrom in which he often found his course to lie. But he was always high-minded, always a man of faith and he was always actuated by

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lofty moral principles and high ideals, and his supremely great contribution to liberty and the inalienable right of man is his viewless monument for the ages.

Isaac Morris said the right word about him when he was in the midst of his frustrations: "The more he is pressed the more he rises. He seems of a spirit fit to bear and to rub through difficulties; and *after all his foundation remains.*" Yes, his "foundation" stood the test of all the storms that stormy time produced.



Through College to Adult Years*

BY JAMES E. WAGNER

College people are privileged people.

It's sometimes hard for them to believe that, especially if, like the writer of this article when he was a student, they find themselves at the beginning of a week with not a cent in pocket and no idea how the week's board and room are to be paid for.

Nevertheless, they are privileged people. They are enjoying educational opportunities which the great majority of other young people of their age will never have. They are being equipped with social, cultural and professional training and enrichment which make them, potentially, the greatest forces for good in the communities in which, after college days, they settle down to make a home and a living.

Special privilege from society carries with it special responsibility to society. And this special responsibility means that not only are they under obligation to live personal lives on the high moral level which their education presupposes, but also to throw the weight of their talent, leadership and moral support into the social institutions which make up community life.

One of these social institutions is the Church—organized religion—and this leaflet invites its readers to consider the college man and woman's peculiar responsibility to the organized religious life of the community in which he or she lives.

MAJORITY HAVE CHURCH BACKGROUND

Most boys and girls who enter college come from a church background. This assertion is a safe one if for no other reason than that the federal census and other statistical surveys indicate that more than half of our American citizens of church-membership age do belong to churches. In addition, the Church is sometimes referred to as a "middle class" institution; and since, doubtless,

* This statement on "Growing in Religious Loyalties" was issued as a brochure by The Committee on Stewardship, General Council of the Evangelical and Reformed Church, 1505 Race Street, Philadelphia 2, Pa. Dr. Wagner is pastor of St. Peter's Evangelical and Reformed Church, Lancaster, Pa., and Director of Public Relations, Franklin and Marshall College.

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the great majority of college students come from homes of middle-class income or above, at any rate from homes with interests and appreciations which are middle-class if the income is not, it is hardly doubtful that the great majority of college students do come from homes which gave them a Church background.

Moreover, most college students are students in colleges which, if they are not now intimately related to some religious denomination, were founded and sustained through their most difficult years by one or another of the denominations.

Further, even if college students have not all come from church homes and do not all go to church-related colleges, the communities they came from and the whole of American life have been influenced to a large extent by the sometimes quiet and imperceptible impact of the Christian spirit. This probably accounts for the fact that throughout the English-speaking world the whole atmosphere of life has been especially congenial to educational progress and to belief in education itself.

PERIL OF POST-HIGH SCHOOL YEARS

Perhaps the years immediately after high school are those in which, more than at any other period, individuals lose contact with the Church.

This is true of those who do not go to college. To some extent this may be due to the mistaken feeling that Sunday School and church are "old stuff." More frequently it is probably due to the fact that the demands of one's employment, the pressure of social engagements, the inevitable assertion of one's individuality against many home and community traditions, all combine to produce the tendency to let down on church interest and loyalty.

In this matter college students are placed in double jeopardy; for, in addition to the influences which all young people of their age face, there are factors in student life which are not a part of the experience of non-college youth. It is probable that most college students, although they have been more or less active in church and Sunday School at home, drop almost completely out of vital affiliation with organized religion not long after they enter college. What are some of the factors behind these casualties?

THROUGH COLLEGE TO ADULT YEARS

For one thing, college students find themselves in a strange community, and quite understandably are hesitant about attending church or enrolling in a Sunday School where, for the time being at least, they think they will be outsiders."

In addition, not long after entering college, students find themselves caught in the rush of typical college week-ends—football, hockey, and other athletics, fraternity and sorority dances and similar social activities. Late hours become, by no one's evil intent, characteristic of college Saturday nights. As a consequence, the possibility of a student's church and Sunday School attendance diminishes with the inclination to "sleep in" on Sunday mornings and to use the remaining Sunday hours to catch up on overdue reading or writing assignments.

FACING THE IMPACT OF NEW IDEAS

New ideas, sometimes shocking in their newness, come to college students. Generally these students have come from conservative religious backgrounds in home and home-church. Before long they find cherished religious beliefs, sometimes indeed the very grounds of religion, challenged (or seemingly so) by what may be heard in class (especially, perhaps, in philosophy, psychology, sociology or the science courses, or even the courses in religion). Sometimes the impact to a student's thinking comes from what he sees in the laboratory or observatory, sometimes from the over-certain opinions which are frequently voiced in student "bull sessions."

The true response to these impacts is, not to discard religion as outmoded and without factual foundation, but, rather, to re-fashion one's religious ideas and to enrich and deepen one's religious faith by seeing it in relation to the larger whole of life with which science and philosophy deal.

As things go, however, the net result of the impact of new ideas and of other conditions of student life is that, all too frequently, college students drop out of religious affiliations and activities for four years; and if they go on to graduate and professional schools, this lapse may be extended to as much as eight or nine years. Then, having been so long severed from vital connections with organized religion, the odds are heavy against the college-trained

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man or woman ever renewing his or her religious interest and activities again.

When this happens, not only does the college man or woman suffer. Organized religion—the Church—suffers also. For, in the average community the churches suffer for lack of leadership. Around them, all the while, the people who have had the cultural and technical training which would be most valuable in religious leadership, in such large proportions are not vitally affiliated with, and active in, church life.

Many of them do not unite with churches in the communities in which they live; do not even trouble to send their children to Sunday School; perhaps do not themselves enter a church unless it is to attend the wedding or funeral of a friend or professional associate. Some who do unite with a church stop at the point of contributing financially, and do not enter further into the worship, fellowship and service activities of the congregations to which they belong.

HOW CAN CHURCH LOYALTIES BE PRESERVED?

There are, mainly, two ways in which the dropping away of college people from organized religion can be averted:

1. By the student's determination and purposeful planning to keep his religious life and affiliations active and vital throughout college and university years.

2. By the graduate's recognition (and definite action upon it) that when he settles down into a community to make his home and to engage in business or professional work, his (or hers) is a special obligation and opportunity to give generously of time, talent, money, energy and personal influence to the congregation whose fellowship and ways of worship are found congenial and satisfying.

KEEPING RELIGION ALIVE THROUGH COLLEGE DAYS

Here are some suggestions as to ways in which a college student can keep his or her religious life and loyalty vital throughout the student years.

1. *Keep up your home-church connections.* Attend its services when you are home on vacation. Write to your pastor occasion-

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ally while you are away at school. Send him copies of bulletins, special programs, parish letters, issued by the church you attend in the college community. Your pastor may get suggestions out of these materials for another church.

2. *Even if you do feel a little hesitant about beginning to attend a "strange" church, do so the very first Sunday you are away at school.* You'll find that the congregation and the members of its young people's Sunday School classes or Sunday Evening Fellowship are people very much like the folks back home, once you get to know them.

3. *Offer yourself for special service, such as singing in the church choir, teaching a Sunday School class, taking turns leading the youth fellowship.* If your services aren't seized upon immediately, don't feel that you aren't wanted—it just may be that all such openings for service are filled at the time. Meanwhile, by faithful attendance and good spirit, you can build up the congregation's acquaintance with and confidence in you, so that when openings do occur, those responsible for filling them will most readily think of you.

4. Money is a scarce article with most college students. In spite of that being true, determine to *set aside from the start some definite proportion of the "spending money" you have*—as much as a tenth or as little as one per cent, but some definite amount,—and give it to campus religious causes as well as to the church you choose to attend.

5. *Put in its proper place the treatment of religion which you get in your college classes.* Remember that in the very nature of things a college classroom's treatment of religion is bound to be most emphatically, if not exclusively, on the intellectual side. But religion is more than logic, and the grounds for the validity of religion are wider than the measurable factual data with which a classroom lecture is likely to deal.

Be sure that any institution such as the Church, which has weathered nineteen centuries of varied treatment—persecution, opposition, intellectual questioning, sophisticated depreciation, the indifference of many of its nominal adherents—must have more grounds for its persistence than can be covered in a 50-minute lecture.

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Welcome questions and criticisms of the Church and religion. Rejoice in the necessity of adjusting your pre-college religious views to the new fields of knowledge which college studies will open up to you. They need not uproot your faith. Rather, just as an oak beaten by the winds and rain drives its roots deeper into the soil and achieves a strength and majesty which a hot-house flower can never know, you may find that the impact of new ideas, even old doubts, upon your religion may be the best means of deepening it.

You will have heard something of the "quarrel" between science and religion. Remember that a great many of our outstanding scientists and philosophers are themselves men of deep religious faith and of devout loyalty to the Church; which indicates that neither science nor philosophy are fatal to true religion. On this issue you will find encouragement in some words which were written at Christmas, 1939, by Dr. Arthur H. Compton, winner of the Nobel Prize in physics. He said:

"Religion, seeking the origin and destiny of personality, works in a realm where the balance and the scale do not apply; but it is a realm no less real than that which reveals itself to our physical senses. Physical knowledge is the goal of the scientist; spiritual knowledge, the objective of the religionist. Both are real; both are valid; both are needed for the advancement of humanity. They are not in competition with each other. They are complementary, simply different phases of truth."

6. *Take at least one basic course in Bible or Religion while you are in college.* Many, if not most, colleges now require at least one such course for graduation. Indeed, if you look far enough ahead to the time when you will want to be useful in some congregation, you might well take, in addition, a course in Religious Education or Church History or Comparative Religion. But any such courses you take will most likely be taught by some competent professor who himself has come through all the religious doubts and testings of college days and found "a larger faith his own."

7. *Enter into organized religious life of the campus.* Student Christian Association, Student Y, college choir, and the like. They will offer opportunities for fellowship and service against a background of religious interest and faith, and will thus serve

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to balance the impact of the more exclusively intellectual approach to religion which you find in the classroom. Attend chapel, not as a matter of compulsion, but with reverent and receptive mind.

8. *If you find yourself having intellectual difficulties about religion*, choose some truly religious member of the faculty or the pastor of the college church or some other church in the community—someone in whose devotion as well as intelligence you have confidence—and talk over these difficulties with him or her. They've probably been through similar difficult days themselves.

9. *Set aside perhaps ten minutes, morning or night, to read the Bible or other devotional literature.* Many great men and women have made this a practice of their lives. Some have coupled with it a few minutes of quiet meditation and prayer, in the course of which they have lined up the tasks which lay before them during the day, and thus set themselves to their performance. You may be surprised, not only at what such a "quiet time" does for you, but at the way your fellow students—perhaps after "ribbing" you a bit at first—will respect you for persevering in the habit. They even may adopt it as their own.

AND WHEN SCHOOL-DAYS ARE OVER

And when school-days are over, you will settle down in some town, city or rural community to begin your life-work. You will be a teacher, lawyer, doctor, businessman, housewife, social worker, industrial executive, research scientist, newspaper man or woman, free lance writer, expert farmer or dairyman, or follow some other vocation where your specialized training and general culture have equipped you to work.

But you will do more than earn a living. You will live. You will be a citizen among other citizens. You will have neighbors and, in all likelihood, a family of your own. Your business or professional life can only achieve its fullest satisfactions for you if, in addition to it, you become part of the larger community and have access to resources of power for personal living by which to supplement your physical strength and capacity with aesthetic, moral and spiritual interests.

Somewhere in that community will be a church which will need your support and the leadership you can contribute. And some-

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where, down deep in the recesses of your personal, family and social life, will be basic moral and spiritual needs which only worship and religious fellowship and service will satisfy.

What can you, college man or woman, do for the Church, when your school-days are over and work-days have begun?

1. *You can live your personal life at its best.* Your devotion to Christian ideals and ways of living can be a continuing witness to the community that goodness, truth and beauty—the classical virtues, and faith, hope and love—the Christian virtues, are the ground and guarantee of individual and social happiness. In this, as elsewhere, “actions speak louder than words.”

2. *You can give generously to the support of the Church.* In all likelihood, you will be—perhaps not in the highest—but in the higher income brackets. If you are not, you will, in any event, have had the training and intelligence by which, planning your budget, you make a smaller income go a long way.

You will be more honest with yourself, more effective through the Church and other causes you support, if right from the beginning, in planning your personal budget, you set aside some definite proportion to be given regularly to the Church and to worthy charities. Some people have aimed at giving the old Bible standard of one-tenth of one's income. If at first that seems to be altogether too much, begin with three or five per cent. As you get better established in your home and your work you will find it possible to increase this proportion. Some who achieve unusually high incomes ought to give more than a tenth—“God doesn't look at what you give. He looks at what you keep!” Whatever proportion you set aside for these purposes, you will find that it is not difficult to pay it; for you simply plan your other expenditures accordingly.

This is the only way the Church—a free church, not a state-supported one—can exist and do its work effectively. And, on the other hand, to be giving to the Church will give you a thrilling sense of partnership in the Church's world program of missions, social reform, deeds of mercy and healing. You become, through the Church, a worker—together with God.

3. *You can attend services regularly.* Even if you occupy no place of leadership in the congregation, the fact that you, a college man or woman of more than average standing and influence

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in the community, are seen going to the house of God faithfully, has an incalculable worth in the eyes of the neighborhood.

Business and professional people, with so many other centers of interest and sources of social contact, can easily neglect the obligation and opportunity of church attendance. Take a doctor, for example. He can readily convince himself, and be quite altruistic in thinking about it, that his calls on patients and his hospital duties not only justify but really necessitate his regular absence from worship. But most doctors set aside one afternoon and evening a week for recreation and family fellowship, allowing only real emergencies to interrupt. By the same token, if they really wish to, they can keep Sunday mornings reasonably free for worship and for religious activities and service.

The writer knows an honored physician who, comparatively late in life, became regular in attendance and active in the leadership of a congregation. "For twenty-five years," this doctor once said, "I kidded myself into believing that I just couldn't possibly attend church regularly. Now I not only know that I was kidding myself but I'm beginning to realize what I missed during all those years." He was then regular in attending not only morning but evening service, serving also on the consistory.

Other professional people, who may not, like the doctor, be "on call" on Sundays, will have to watch such things as golf, Saturday night social engagements, long week-ends, the temptation to use Sunday for a kind of completely idle relaxation which may be as unhealthy as overwork—if they are to keep a place in their weekly schedule for vital participation in organized religious life.

4. *You can enlist in some definite phase of congregational work.* You sang in the college glee club—why not get into the choir? If the music has been on a rather low level, help to lift it to a higher level by your interest and presence. You have had a good business training—why not accept election to the official board, and be as faithful in your obligations there as you are in your business appointments? You are trained to teach, or have the general cultural background which would make teaching comparatively easy for you to come by—why not take charge of a Sunday School class, a Scout troop, or serve on an adult advisory committee for a young people's group? You have executive

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training and ability—why not agree, when asked, to assume leadership responsibilities in some auxiliary organization?

The Church must depend on volunteer labor. If people like you won't accept responsibilities, then, if the work of the Church is to be carried on at all, it must be carried on by people of lesser abilities and poorer educational equipment. And, frequently, when such as these are doing the best they can, it is the better trained and more highly privileged people who are most likely to complain and criticize because the work is not being done better.

Finally, here is a prediction which can be made with certainty. If the man or woman with a college background will unite with the Church, engage in the fellowship and service activities of the congregation, rub shoulders with many men and women in humbler walks of life, absorb week after week not only the factual data of the sermon but the spirit of piety and prayer which an hour of worship affords every Sunday morning—they will discover a warmth and reality, and arrive at insights and convictions, which will be their salvation when trouble comes. And trouble comes to college graduates just as surely as it came to a mediaeval serf.

Traditionally and instinctively, we turn toward the Church in the crises of our lives. There our children are baptized. At its altars young people plight their troth and receive its blessing in marriage. By its sublime words our beloved dead are buried. In time of trouble, in community disaster, in national peril, we turn to prayer and to the great assurances which the faith of the Church declares. Does it not deserve our best through all our days?

In addition, to grow in the vitality and spread of our Church loyalties is to have a growing sense of participation in the work the Church is doing throughout the world. By its missions, home and foreign, through such agencies as the Federal and World Councils of Churches, through quiet ministries of pastors and devout laity, it is helping to lift the clouds of ignorance and disease, fear and evil, under which mankind has lived and labored, and it is pointing the way to personal ideals and social goals by which alone a juster, more brotherly world order can be achieved. There is no other enterprise on earth quite like it. You can be proud and glad to be a part of it.

The Reasonableness of Christianity

By CHARLES W. KEGLEY*

EVERYONE yearns to commit his life to a cause greater than himself. But he wishes to be certain that the cause to which he gives his devotion merits the commitment. Not wishing to be considered gullible, he listens attentively to critics who suggest that to be deeply committed to Christianity, for example, is to do violence to one's intellectual integrity. Many an honest inquirer, accordingly, is asking, Is Christianity reasonable? Recalling the statement in Christian scriptures that the Christian should be prepared to give a reason for the faith and hope that is in him, the inquirer continues, What *is* that reason?

Now it is obvious, though it is often overlooked, that in order to answer the first question properly one must be clear on what is meant by the terms "reasonable" and "Christianity." In all honesty it must be said that many well-intentioned apologists for Christianity have pronounced it reasonable; but they have begged the question by loading the term reasonable with assumptions or dogmatisms, so that any serious student feels compelled to say, "But I mean by 'reasonable' that which is in harmony with unaided logical thought processes." Is essential Christianity in this sense reasonable? The evangelical Christian replies: "Emphatically, yes." He will add that, ultimately, *faith*—reason grown adventurous—must be called into use in appropriating the values of Christian thought and life.

Just as one must fix upon the meaning of the word reasonable, so likewise one must be clear upon what is meant by the term Christianity. It manifestly is unfair and unfortunate to say that Christianity is unreasonable and insults one's intelligence, when one has in mind, not essential Christianity—the teachings and life of Jesus Christ, but caricatures of Christianity such as the fundamentalism or the authoritarianism represented in some institutional forms of Christianity. At least for purposes of the present discussion, let us be clear that we are speaking of essential

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Christianity as set forth in the New Testament. What, then, are some valid reasons for the conviction that Christianity is reasonable?

I

First, Christianity offers the most rational interpretation of the nature and purpose of the universe and of man. Christianity says that there is a Reality, God, who is personal, who is purposive, who has the capacity for appreciation, and who has an existence of his own prior to, and independent of the universe in which we live. This God is the creator of all persons and things, and is absolute Goodness and Love. This is the conviction of Christianity. Christianity says, furthermore, that the character of God is best to be seen in the person and life of Jesus Christ. The actualities of history are a record of the life-giving power of the love of God, and the death-bringing consequences of man's denial of that love. In expressing these and related convictions, Christianity offers a philosophy of life which, it claims, is valid for thought and vital for life.

At this point it is necessary to anticipate two objections which may arise because of widespread misconceptions concerning the Christian interpretation of life. First, someone may be expected to ask: Do you claim that Christianity has a consistent and complete system of thought and that to become a Christian I must subscribe to its creeds? The reply is: It should be made as explicit as possible that Christianity is primarily not a set of ideas to which you are asked to subscribe; it is primarily a life to be lived by faith in Christ and through the guidance of the Spirit of Truth. Or, to phrase it differently, A man's Christianity consists not in the multitude of doctrines to which he gives assent, but in his commitment with all his heart and with all his mind to the Christian way of life. This commitment, Christians have found, is clarified and reinforced by the system of convictions known popularly as the Christian faith,—convictions which, for man's finite reason, are as true as any statements can be. But Christianity, to repeat, is the expression of these convictions in life, and not merely the verbal assent to them before one's fellow men.

Another objection may be voiced by those who say: "But I do
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not now see in Christianity a rational solution for all problems." To this it may be replied: "The greatest Christian theologians and philosophers in history were always the first to voice their inability to solve all the problems their minds raised." But remember the difficulties of non-Christian views! If, for instance, you think you cannot account for the origin of the world, can you account for the cosmos by believing it had no origin? I can see many of the difficult problems in the Christian faith, but I submit that they are trifling compared with the insuperable difficulties of easy skepticism of any God-denying philosophy.

II

The second reason for claiming the reasonableness of Christianity may strike you at first as strange. It is the way in which Christianity treats the problem of evil. There are two important points in this connection which commend Christianity as being honest and reasonable. The first is the frank way in which Christianity acknowledges the wide-spread and deep-seated existence of evil in human life. This frank acknowledgment is commendable because modern minds have been steeped in the notions that evil is an illusion of the mind, that it is a hidden form of good, or that it is merely a by-product of unfavorable circumstances. As opposed to these notions, many persons are awaking to the truth contained in the recent statement of the British philosopher, Joad, formerly an agnostic: "I have seen the times are wicked, and I have seen that I myself am wicked. . . . This experience has been familiar to mankind throughout the last two-thousand years. It is at once the ground for the Christian interpretation of life, and the justification for the Christian doctrines about life."

Further, Christianity deals with evil realistically. Its method is happily expressed in the New Testament principle, "overcome evil with good." This is a method which is both encouraging and effective, for it points to the availability of God's grace and assistance, and to the only positive mode of attack.

III

Finally, there is what, for want of a happier expression, we may call the pragmatic reason for accepting Christianity—the

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verification by experience. It is worth recalling that this consideration is repeatedly voiced in the New Testament. Test my gospel, Jesus says in substance, and discover in your own life whether it is true or not.

One thinks in this connection of the experience of a contemporary physician, formerly a medical missionary in China and more recently a leading member of the United States Congress, Walter Judd. Upon going to China, he says, he hoped it was true that the way of Christian love works. "I believed before I went that it was true, but I was afraid that perhaps in a pinch it wouldn't work." But Dr. Judd tried this Christian way of love amid intensely dramatic and hostile circumstances, and came back to the United States with abundant and compelling evidence which he summed up in a public address in the following words. "I am not lying to you my friends. If I told you something I didn't believe with all my heart, or that I hadn't demonstrated to be true, I would be the most despicable cur in this country. But, before God, I am not lying. It works. It holds. It is true. The way of love works."

Walter Judd is not alone in his conviction. There are thousands of others who also have tried Christianity and have found that it works.

Chesterton was wise as well as witty in suggesting that Christianity has not been tried and found wanting; it has been found to be difficult and never really tried. If the sincere seeker after truth is willing to cast himself—mind and heart together—upon the truth of God as given through the Christ, his life will ring with its verification.

Looking Ahead With The Seminaries

By ALDEN DREW KELLEY*

THE late Dr. Glenn Frank, when he was President of the University of Wisconsin, remarked more than once that there were two fields in which every man was a born expert. No matter how little experience or formal training he had in religion or politics he felt qualified to discuss these subjects and to express himself freely therein. In education it is similarly always an "open-season" for the veriest amateur. And theological education in particular is a tempting field for discussion by every Churchman. Accordingly my best, if not my only, justification for presuming to express a few opinions in the field of theological education is the fact that I have only recently lost my amateur standing. When I know more I shall probably know better.

WHAT IS A SEMINARY?

To offer one definition of a theological seminary, it might be described as a community of study, work, and prayer engaged in training men for the sacred ministry. Although its purpose is primarily a positive one in terms of training, it also includes a somewhat negative feature because it is a process in which is tried the reality of a man's vocation to the priesthood. This testing works both ways: through his seminary experience a man may more clearly discern for himself what God's will may be for him and, on the other side, the Church has a means of estimating the general fitness of aspirants for the ministry.

There has been a tendency to think of a seminary as either a graduate school in theology or as a vocational training institution, a "trade-school." It is neither of these extremes even

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though it may seem to embody certain characteristics of each type of school.

OF STUDY

The academic program of a seminary should be designed so as to inculcate the habits of study and precise thought. It does not fulfill its purpose if it spends three years merely stuffing the heads of its students with a miscellaneous collection of theological facts and ideas. The seminary has only a very limited time at its disposal and it cannot teach a man everything he will need to know nor completely train him in the pastoral techniques which he must use in his ministry. It can at the most provide a basis for further study, a certain amount of training in the methods of sound scholarship, and an appreciation of the intellectual virtues.

One factor, that of the limitation of time, which conditions theological training, has been mentioned. Another handicap is the inadequate and unintegrated education of most students prior to their entrance into the seminary. Seminary training suffers from the whole anarchic condition of contemporary higher education. Thus part of its job is to overcome as best it can some of the educational deficiencies which it inherits.

Another carryover from a dominant feature of modern education is the tendency, found in some theological schools, to encourage a one-sided specialization in a particular theological field. This is a reflection of one of the worst aspects of the "elective system" and the generally accepted requirement for specialization in graduate study. At the same time I should not deny the value of sufficient flexibility in the curriculum of the seminary so as to provide opportunity for the men to develop their respective academic interests and aptitudes. Such an interest might well be the basis for continued and systematic study after ordination.

It has been noted often that the clergy of the American Church compare not too favorably with those of the English Church so far as post-ordination study is concerned. By placing the emphasis on the discipline rather than the content of theological learning it may be that there will develop in time a greater concern for continued study on the part of our clergy. Not so many will

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think that they may close their books on graduation because they have learned everything needful while in the seminary.

All this seems to indicate that the instructional program of the seminary would utilize the lecture-tutorial, the seminar, and the conference method rather than the purely lectoral approach. Here I am tempted to digress and expatiate at undue length on the methods and values of the tutorial system as it has been successfully adapted to American educational needs. However, I shall content myself by merely stating that it has seemed to be the most generally effective method on the college or graduate level for adjusting the academic program to individual aptitudes and for stimulating the student to doing on his own some hard and comprehensive thinking.

Because the academic program is directed toward training men for the peculiar tasks and responsibilities of the sacred ministry, those studies which are usually embraced under the term Pastoral Theology or Practical Theology are, or should be, the point of integration for the other disciplines. Just as a knowledge of physiological chemistry for the medical student derives its relevance from the practice of medicine (both diagnosis and therapy) so a reading knowledge of the Septuagint version of the Old Testament has direct implications for the clergyman's preaching, care of individual souls, ministration of the sacraments, etc.

Unfortunately there frequently is felt to be a deep cleavage between the "theoretical studies" and the "practical courses" of a seminary. This popular misunderstanding, although based on a small degree of truth, is shared sometimes by students and faculty as well as by many lay-people and clergy. Perhaps one way of bridging that chasm would be by having those members of the faculty of a seminary who are primarily responsible for the Biblical, historical, and philosophical fields also teach in Pastoral Theology. This would certainly be good for the faculty and probably would be beneficial to the students.

OF WORK

This discussion of Pastoral or Practical Theology leads logically to a consideration of the seminary as a community of work. It would be the responsibility of a seminary to provide those

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forms of practical experience for men in training which enable the students to acquire both the principles and the techniques which would be helpful to them in their future work as priests. It is not enough merely to have experience. It must be supervised, analyzed, and interpreted to the point of understanding. This means that all the practical work of the men during their seminary years should be on assignment and supplemented by regular individual conferences.

Because this program of work within the seminary and outside in parish churches, missions, Sunday schools, social service institutions, hospitals, etc., is so central to the whole seminary process, it will be practically a full-time job for a competent faculty member who acts as director of training.

This aspect of seminary training ought to involve not only the time of the student during the regular academic year but during the summer period also. There is every reason for regarding the summer as part of the training period for seminarians and not as "vacations."

Modern theological education exhibits a definite trend in the direction of the so-called "clinical training" program. In some way, if not as has been indicated above, the values of this whole approach must be incorporated into the program of any seminary which is trying to do its job. This is not to give absolute approval to everything which has been done in the name of "clinical training." Because it is new and experimental it has naturally made mistakes; and it has suffered at times from the uncritical enthusiasm of its proponents. Nevertheless it has on the whole opened up immense potentialities for the practical training of ministerial candidates.

OF PRAYER

It is expected by the Church that its ordained ministry will be men of prayer. This means that the seminary has a particular responsibility over and above the fact that as a Christian community it is bound together by common worship and a life of prayer. More important than any other aspect of its total purpose will be the training of men in a life of disciplined devotion. This is not easy because most seminarians on entering theological schools do not have a personal devotional life on a mature level.

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It is not strange that this should be the case because seminarians are just average young men only recently out of college. And the colleges are not noted for producing a high degree of piety and sanctity.

If after their seminary days these young men were to continue living in a community under discipline, as in the Army, for example, the task of religious training might be somewhat less difficult by making it all a matter of rules and compulsion. But they will be for the most part living by themselves in a somewhat pagan and certainly religiously undisciplined world. This means that during their seminary days there should be built up the *habits* of personal religion and the inner disciplines of Christian living. It is expected that as members of a Christian community they would participate to the fullest degree in those activities which make it uniquely Christian; BUT, and it is a large but, no enduring religious life can be built on external compulsion alone. By virtue of the common prayer life of the community and by the grace of God it may be hoped that the students will acquire those necessary dispositions and concerns which are the basis of the Christian devotional life.

THE COMMUNITY LIFE

Much has been said about the community and its life without direct reference to its fundamental motivation and dynamic. The seminary is first of all directed toward the ministry, that is the service of God and of Man. The service of God by those who are privileged to call themselves His servants means the constant desire for the extension of His Kingdom throughout the world and in every phase of human activity. Sometimes this is called the "missionary motive." Whatever you are pleased to call it, it must be at the very heart of the seminary. Without it "salt has lost its savor" and is fit for nothing but to be cast out.

The overwhelming and all-consuming zeal for the missionary task of the Church can no more be fulfilled in a seminary by a course in the "history of missions" than for a college to try to fulfill its religious responsibilities by offering a course in the philosophy of religion or the comparative study of religion. "Go ye into all the world and make the nations disciples" is the fundamental drive underlying seminary training.

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The service of man implies that the work of the ministry is with *people*. Not primarily with ideas, nor things, nor buildings, nor institutions but with people, their total aspirations and needs. Everything that is taught and done in the training of men for the ministry must be impelled by love for God's children. A deep sympathy, tenderness, and understanding for the "least of these" is the second strand in the single-thread of the seminary's inner life.

WHEN DOES THEOLOGICAL EDUCATION CEASE?

As has been more than hinted in my previous remarks, the function of the seminary program can be only to provide a man with the *basis* of a theological education and to *introduce* him to the techniques and skills required in the exercise of his ministry. In addition it may be able to establish a certain viewpoint, a capacity for self-discipline, and habits of prayer which should be characteristic of a priest of the Church. This assumes that there will be on the part of the seminary graduate a serious and continued effort in the direction of further study and the acquisition of increased technical competence. Unfortunately this assumption is not always justified even though in many ways every clergyman learns much more after he completes his seminary training than during it!

It might be suggested that the seminaries should assume more responsibility for systematic post-graduate study by the clergy than has been usual in the past. It seems to me there are three ways by which the clergy could be helped and encouraged by a seminary. First would be the maintenance of a sort of an "extension department" which, by correspondence and a lending library, would make it possible for any man, no matter where located, to study systematically in his field of interest and to be able to do so under supervision.

Second would be the offering of short-term or summer courses of a "refresher" nature. After a clergyman could arrange to be absent from his parish for a month or six weeks when neither he nor his parish could afford for him to leave for a full term or an academic year. No great difficulties are involved in a plan along this line which would make it possible to give credit toward advanced degrees, and which would not be too expensive. Cer-

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tainly special endowments to a seminary for this purpose would reap rich dividends for the Church in terms of increased effectiveness of its clergy. Moreover, such a plan might in time mean that it would be more or less expected that the clergy would continue with their formal education in the same way that teachers, social workers, doctors, and women workers in the Church have been doing for many years. It is an anomalous situation when the ministry which is supposed to be one of the "learned professions" actually is less concerned with continued learning and does less about "keeping up" than some of the newer and traditionally less "learned" professions.

Third is the thought that it would seem desirable that certain of the seminaries, depending on their geographical location, might invite groups of the clergy for special conferences of a week or so in duration. The program for these groups would not be unlike the College of Preachers in Washington. The contribution which the College of Preachers has made to the life of the Church is of immeasurable value. Its only drawback is that it cannot meet the needs of all the clergy from every part of the country. If the experience of the College of Preachers could be made more generally available through the use of the facilities of the seminaries, perhaps under the guidance of the College of Preachers, if that institution were willing to assume the responsibility, the good things which it is doing could be multiplied many times.

THE POST-WAR SEMINARY

What has been expressed up to now concerning the responsibilities of a seminary implies the more or less normal program not only because of their number but also because of their varied needs, experiences, personal and academic backgrounds, etc. A number of groups within the Church and the inter-denominational agencies are even now wrestling with this problem.

From the viewpoint of a seminary there would seem to be two major aspects to this question. First would be the working out of ways whereby the varying *personal* needs of ex-service men candidates, including adjustment to civilian life, could be met. Perhaps one step which would be helpful in that direction would be based on the frank recognition of the difference in age, experi-

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ence, and maturity of the ex-service group by quartering them in a separate dormitory and placing them under the direct guidance of some one member of the seminary staff. Perhaps a clergyman who had recently returned from being a chaplain in the armed forces would be well-qualified for this delicate and important task.

The second major factor to be taken into account is the wide variety of academic preparation these men will have had. Some will have had the usual four years in college and a B.A. degree received; others will have finished their college work as civilians under an accelerated program; others will have had a good part of their college experience as members of one of the Army or Navy training units; while still others will not have completed the requirements for a degree. Presumably this variety of educational background will require greater flexibility of the academic program than is ordinarily the case in seminaries.

It might be guessed that a high proportion of the men who will be studying for the ministry after the war will be married. This too must be reckoned with and satisfactory housing and other arrangements provided for such men and their families. It may be, too, that the seminaries will need to plan with the Church in general some emergency way of financing a considerable number of those men who do have family responsibilities. Federal aid in this direction may help somewhat but it is unduly optimistic to feel that such assistance will be sufficient for each and every case.

I suspect that the most of the men will be anxious to get through their seminary training as soon as possible. Their respective bishops will in many cases be equally concerned to accelerate the training process. However, each case should be treated on its own merits. A few men, by utilizing the summer terms, might finish in about two years while some others perhaps ought to spend four, rather than the usual three years. One principle of guidance in this problem might be drawn from the policy of the United States Military Academy at West Point where very little acceleration is permitted even during war-time. Why? For the obvious reason that the Army cannot afford to slight the training of the men who will be the colonels and generals during the next war. It is justifiable perhaps to rush the young men who are

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fighting this war through officers' candidate schools but the Army cannot afford to do that with the men who will be primarily responsible for Army affairs twenty-five years from now.

THE SEMINARY AND THE CHURCH

The seminary of the future, as in the past, has a dual responsibility to the Church for which it is in a unique way a servant and instrument. It must be representative of the *total* life, concerns, and purposes of the Church in its program of training young men for the *full* ministry of the whole Church. It would be unfortunate if a seminary deemed its purpose fulfilled by training men for only a fraction or a segment of the Church. Whether that segment be a geographical or theological one the limited and partial nature of its functioning is bound to be frustrating for the students and faculty of the seminary and for the Church-at-large.

While being completely loyal to the Church as a whole and trying to the utmost of its ability to provide the best possible training for candidates to the ministry, the seminary at the same time owes it to the parent church to be always alert to emerging trends in theological thought and to be making its own contribution in that area. A seminary should not merely reflect the present state of opinion and practice within the Church but should assume bold and intelligent leadership in the molding of the future.

Scholarship in Spiritual Leadership

By ELDRED DOUGLAS HEAD*

SOME time ago an outstanding educator made this statement to me: "The church must capture the intellectual life of the world." This, of course, is a striking way of emphasizing the power of trained intellects in setting the pace for the thinking of their constituency, while at the same time it voices the importance of spiritual mastery and motivation for such intellects.

In its more inclusive application our subject can mean that the leaders in any and every sphere should be scholars, at least in the sense of trained specialists qualified for expert work in their respective fields. But we are to be reminded that no scholarship can be fit for leadership in the truest sense if it is not spiritual. Even though this discussion has in contemplation equipped workmen for the promotion of the kingdom of God, we are to know that all workmen, whatever their realm of endeavor, qualify as kingdom builders when they are captured by the King. It is when he takes into captivity a band of captives, intellectual and scholarly captives, that we have scholars properly positionized for leadership.

I. SOME VOICES

There are clamant voices calling for scholarship in leadership, particularly in spiritual leadership. We shall discuss some of them.

First, the voice of a people for whom the best in every line is available. No longer are the treasures of knowledge limited to the favored few. They are placed upon the threshold of the humblest hut in the faraway localities and also of the mansion in the busiest centers of our throbbing life. For example, on the wings of radio the listener may hear the best in song, in current litera-

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ture, in sermon. This often makes it much more difficult for him to listen to the solo and sermon presented in his home church, especially if it fails to measure up to that higher standard to which his ear is becoming rapidly accustomed. The voice that announces a certain brand of cigarette or beer to thousands of listeners ought not to be more winsome, flexible, and persuasive than the voice which heralds the good news of redemption. In all this there should come a mighty challenge to the preacher, singer, and teacher to toil strenuously to meet it; not in the spirit of cheap competition or imitation, but consecration as workers together with God, determined by his grace to put at his disposal the best.

Another voice we cannot disregard is that of a highly specialized order of society. Right now the army, navy and air force all need officers who are thoroughly trained in trigonometry, calculus, and other branches of mathematical science. Our quota of chaplains is far from full, and we have found it even necessary to lower the more exacting standard at first outlined because so few have made adequate preparation for measuring up to such a standard. Look in any direction and you will find specialists with the most advanced training. In the laboratory of great business concerns is the chemist; in the mighty oil company is the geologist; in the electrical corporation is the physicist. The same is true of the law firm or the business executive. This has been sponsored and produced by a system of secular education which has exalted scholarship. On the campus of the school which has no Christian affiliation is the professor with his Ph.D., teaching the philosophy of religion. In his books and his lectures he claims to speak with authority on the subject of sin, the record of the fall of man, and on and on. The Christian leader who is to take his place in a setting like this should have more than an R.F.D. to justify his claim to leadership. By this we do not mean that degrees make men; men makes degrees. To be sure, it is not required of the Christian leader that he be a specialist in all the various fields of research, but a specialized society has the right to expect him to be a specialist in his own field.

Still another voice which calls insistently for scholarship in leadership is that of science. Our age has well-nigh deified science. It has classed many things as science which should not be

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so classified. We speak not of these, but rather of the scientific spirit and attitude. To give it the briefest summary, the scientific method requires three things: the investigation of the sources, the tabulation of the materials gleaned from these sources, and the formulation of the conclusions to which the discovered facts lead. Such a procedure makes scholarship imperative. That Christian scholarship which is to arrive at leadership cannot disregard its sources. Yea, it is scholarship which equips the workman for the constructive use of these sources. It is impossible for him to dig into their mine of rich treasures without the instruments of scholarship.

Alluring fields beckon to the Christian student who would walk the royal road pointing to scholarly leadership. The original languages: how rich in meaning the words of the Bible become when we have even a practical working knowledge of these languages; the world into which the Bible came—the rise and fall of its nations, the unique customs of its people—to study these is to feel and envision a pulsating life making the scenes there depicted fascinating beyond words to describe; the stream of Christian history with its periods of unfolding, varieties of thought, many-colored forms of organization, showing us how to avoid the pitfalls of error and at the same time revealing the path along which truth has cut its way down to the present; the profound depths of systematic theology summoning to the most discriminating thinking on the mighty themes of God, man, sin, salvation, and the soul's ultimate destiny; the fine art of teaching, with the practical problems the worker faces; the laws of musical interpretation whose discovery makes possible the sending of the melodies of divine grace on wings of harmony into the hearts of men. That preacher, teacher, whoever he may be, who aspires to scholarly leadership, must hear and heed the Master's words: "Launch out into the deep and let down your nets for a draught."

There is the voice coming from our own denominational life. "Baptists have made, and can still make, good use of scholars." Our distinctive principles need new and powerful restatement. Perhaps their very permanence is being threatened in contemporary life as it has never been threatened in the history of the world. The trend over the world today is toward the union of

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church and state, with its accompanying resultant, namely, the enslaving of the consciences of men. The rise of heartless dictators and the totalitarian state seriously threaten human freedom, and deny the competency of the soul before God. The great differentiating principles which Baptists have ever held dear call for voices of authority to declare them. If these voices are to be truly authoritative, they must come from those who know, and if one is to really know he must pay the price for a discerning scholarship. Our Baptist people need thorough instruction: in doctrine, in the Bible, in their history, in the sacredness of their own church organization. But if this instruction is to be commanding, arresting, illuminating, it must be furnished by those who have traveled these roads of knowledge to find out for themselves before they can qualify as guides for others. "If the blind lead the blind, both shall fall into the ditch."

II. SOME REQUISITES

But we must come to a consideration of some requisites which are indispensable to the growth of that scholarship which should hold leadership.

One of these is our Christian colleges and seminaries. They are the training grounds for the development of the scholars on whom we can count for constructive leadership. These institutions must be characterized by an atmosphere conducive to healthy growth. They must be manned by teachers who have scholarship themselves and who can inspire the zest for it in the students who come in contact with them. Who can measure the contribution made by our own seminaries in this direction? The hope of our denomination for vigorous, trained, spiritual leaders for the future is in these institutions. They need to be strengthened, their equipment expanded, their endowments increased. How grateful we are for the influence of our own Southwestern Seminary in the building of an efficient and spiritually energized scholarship.

Another requisite is freedom of thought, the first essential of productive thinking. It is well for us to guard our orthodoxy, but while we are guarding it let us not forget its etymology, namely, straight thinking. There is ever the danger also of

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mistaking some prejudice, or theological hobby, for orthodoxy. Scholarly leadership can never be grown in the strait-jacket of prejudice and fanaticism. The fact is, we have wasted far too much time on the current classifications, such as conservatives and radicals, or even fundamentalists and modernists. Dr. E. Y. Mullins provides the statement that helps us most here: "A conservative conserves and a radical roots up things. I think both are necessary. Root up evil. Conserve the good. A housekeeper should be a conservative as to cheese and a radical to mice. A gardener should be a conservative as to vegetables and flowers and a radical as to weeds. The conservative is often the comfortable man and the radical the uncomfortable. A dog lying in a warm, sunny spot in a cold house was a conservative. Another that snapped and snarled and tried to oust him was a radical. There never was a time when clear vision was more needed than today. We must resist the radicalism that would destroy great and proved values. We must conserve the gospel of the divine, atoning, and redeeming and risen and reigning Christ, and resist the modern naturalism which denies every essential of that gospel. 'Prove all things; hold fast that which is good.' " Let us grant full freedom to our colleges and seminaries, freedom to discover the truth. We have nothing to fear from the clear light of truth. If some form of our own making melts away into nothingness under its white heat, the sooner it melts the better. "Our faith does not need protection—it needs proclamation." "Ye shall know the truth, and the truth shall make you free."

We pause to mention a third requisite: a sense of responsible trusteeship. It is this sense of trusteeship which provides the proper ballast for the good ship scholarship. Scholars must be free, but they must be fair. Our plea for freedom does not disregard the obligation resting upon those who are to use it. Their freedom is to be ever bounded by the well defined line of stewardship. The freedom committed to them is never to be administered for their own selfish pride or personal aggrandizement. To them it must be always a priceless trust never under any conditions to be betrayed. There is no such thing as unlimited freedom. The train is free while on its track. Death and destruc-

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tion result when it leaps the track. Scholars and incipient scholars are free to travel the track of truth, never to jump the track to their own defeat and confusion, as well as that of those who follow them. Preachers are free, but free to preach the truth; teachers are free, but free to teach the truth; scholars are free, but free to lead into the ways of truth. Every earnest scholar worthy of leadership should give strictest adhesion to the solemn injunction of the apostle Paul: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another" (Gal. 5:13). Our minds are free, but free to "think the thoughts of God after Him"; our bodies are free, but free as temples of the Holy Spirit; our souls are free, but free to receive light from Him, even as the flower the light of the sun.

III. SOME CHARACTERISTICS

But there are signal characteristics to be desired in that scholarship which functions in leadership. To certain of these we now come.

One characteristic certainly to be desired is that of reverence. Even in the world of science there is the "Return of the Spirit." Jeans voices it well for us: "Today there is a widespread measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more and more like a great thought than like a great machine." We are reassured. The heavens do "declare the glory of God," the firmament does "show His handiwork." Let scholars see to it that they change not the glory of "the incorruptible God for the likeness of an image of corruptible man." We quote here from the inaugural address of our beloved Dr. L. R. Scarborough words spoken in May, 1915: "Scholarship needs to be subject to God and to learn that His revealed Word is the only infallible authority under heaven, touching conscience and conduct as related to eternity and to God. The scholarship which with bold effrontery challenges God at the doorway of creation, revelation, and grace is worse than guilty of treason against divine government. It is guilty of attempted deicide." Then further on in

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this same address he says: "Scholarship, to have the respect of civilized humanity and the blessing of heaven, must be kept subject to God's sovereignty in His world, obedient to His laws in nature and grace, and under a saving loyalty to His Son." That scholarship possessed by a sense of awe, seeing not only the stars but the God of the stars, will ever dwell in the secret place of the Most High and abide under the shadow of the Almighty.

Vision is another desirable characteristic for scholarship of leadership proportions. By which we mean, vision which is broad-gauged, "seeing one's task in a great context." Such vision is the ground of true inspiration. Three workmen on a cathedral were asked what they were doing. One said, "I am working for three dollars a day." Another said, "I'm cutting this stone to make it fit its place in the wall." The third said, lifting his hands and pointing to the great building, "I am trying to do my part to help build that." Here are three motives on three levels—wages, duty, vision. Ah, this lifts our task out of the humdrum! Such vision releases it from deadening ennui, revealing its vital place in the great scheme of things. Oh, teachers, preachers, singers, laymen, students, perfect your technique, dedicate yourselves with new zests to your particular assignment, for you are helping to build that which is growing "into a holy sanctuary in the Lord; in whom ye are also builded together for a habitation of God in the Spirit."

We suggest a third characteristic for the scholarship which is to come into leadership, namely, compassion. One can scarcely think of this Seminary apart from compassion. The word is almost another name for it. Its founder established, out of his heart of compassion, the "Chair of Fire." Its retiring president was for thirty-four years the victorious professor of this Chair. In him we have one of the chiefest examples of compassion, because he enshrined it so deeply in his own life and spirit. Balanced scholarship is scholarship with a soul. It comes to us not with the iciness of arrogance or with the dust of mustiness upon it. It comes rather with the warmth of a heart which God has touched and which envisions the shepherdless multitudes. It bids us remember with George Eliot: "Culture for culture's sake can never be anything but a sapless root capable of producing at best

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only a shriveled branch." When compassion and scholarship are indissolubly linked we have an atmospheric condition for the growth of men who can "write commentaries and textbooks, and also hold great revivals and construct a kingdom for Christ's truth."

But we would sum it all up in a forth characteristic to be desired in scholarship: it must be Christ-centered. Literally and absolutely is "Christ the power of God, and the wisdom of God." He is the thesaurus of God, for it is Christ "in whom are all the treasures of wisdom and knowledge hidden" (Col. 2:3). He is "the way, the truth, and the life." If we are tracking the paths of science, let us remember that the worlds were made through Him. If we are striving for the mastery of history, let us not forget that "all history is but His story." If we are given to the solution of problems of linguistic character, let us hear him say, "The words that I speak unto you, they are spirit and they are life." If we would search out the depths of theology, let us know that "the Word was made flesh and dwelt among us." If we would share the romance of missions, let us see the plan of the ages as it hath now been revealed, namely, "The Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." If you are concerned with psychology, let "this mind be in you, which was also in Christ Jesus." If you would enter into the treasures of harmony, listen to that "multitude of the heavenly host praising God" when the Saviour, Christ the Lord, was born. If you would translate all learnings into practical usefulness, share the urge of his passion when he said, "We must work the works of him that sent me while it is day." Let scholarship that would have leadership learn from the Wise Men and bring all its gifts to the King. Yea, let all scholars know of a surety that "the fear of the Lord is the beginning of wisdom."

To this end I would call myself, my esteemed colleagues of the faculty, the present student body, indeed all who are yet to enter these halls for training, to unreserved consecration. The hour at which we have arrived is vocal with challenge. The days yet to unfold as a sequel to the strange times in which we live beckon for our best—our best in preparation, in character, in farseeing

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vision. Hence this occasion must not smack of any personal gloating triumph; it is rather an hour of dedication. Here muster not the forces of narrow sectarianism, but the forces of distraught humanity. "Men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to this great trust? Who dares fail to try?" Let me summon every one of you, redeemed by the blood of Christ, impassioned with a holy urge, to evangelistic conquest, committed wholly to the infallible and unimpeachable Word of God, devoted to the patronage of the highest scholarship, to his riven side, his cross of atoning sacrifice. God helping us, we will not fail this beloved Seminary, neither those who have gone on before us, nor our glorious denomination which trusts us, nor this broken, disillusioned world so sorely in need of the anchorage which can be found only in Him who can never fail, even Jesus Christ our Lord.



Church-Related Colleges See Obligations and Responsibilities

BY WALTER F. GOLATKA*

CHURCH-RELATED COLLEGES are specifically dedicated to imparting a Christian education on the college level. In motivation and inspiration their general objectives will be religious. Their ideals and moral principles will be the ideals and moral principles of Christianity itself. Because of their relation to Christianity the Church-Related Colleges have the obligation and responsibility to teach and to train college men and women to think, to feel and to act as educated and enlightened Christians should think, feel and act.

Today as perhaps never before we need the Church-Related Colleges. Two world wars, and that within a single generation, show how far mankind have drifted from their Christian moorings—the traditional belief in the Fatherhood of God and the Brotherhood of Men in Christ His only-begotten Son. If Christian ideals and principles are again to inspire and motivate the behavior of individuals and of nations, then young people—and especially those who by reason of their abilities and opportunities are destined to be the leaders of their fellows—must be trained through instruction and practice in the Christian way of life; they must be trained to play their part intelligently and effectively in re-building and in enlarging that spiritual kingdom which we Christians call the Kingdom of God. Church-Related Colleges have the duty to contribute to such Christian training and formation of college youth. They cannot shirk that obligation and responsibility without incurring the charge of having failed to serve God, Church and country.

Secularism has vitiated the thinking and the living of a large, far too large, segment of mankind. Even in our own country

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indifference to religion and to morality based on religion is widely prevalent. Who of us has not at times experienced a sense of trying to live as a Christian in an un-Christian world? To counteract this prevailing secularism in modern thought and conduct, it devolves on the Church-Related Colleges to teach college youth a positively Christian philosophy of life; to train them to live consistently according to the principles of that philosophy; to train them to apply Christian principles to the organization of modern society, if mankind are to live in peace and concord here on earth and to attain to the blessedness of heaven hereafter.

Certainly Church-Related Colleges will teach, and teach as thoroughly as the best secular colleges, literature, music, art, mathematics, the natural and the social sciences; but unlike the secular institutions of higher learning the Church-Related Colleges will not teach these studies as though they were completely divorced from all considerations of religion and morality. While teaching college youth all that the human intellect can learn about the natural and the human, the Church-Related Colleges will assist youth "to look through nature to nature's God." To teach thus is a real obligation and responsibility of the Church-Related Colleges.

The foregoing obligations and responsibilities are of a general nature; they refer to the spirit of the teaching which should distinguish and characterize the Church-Related Colleges. Besides these obligations and responsibilities our colleges have others which are of a more specific character and which derive specifically from man's nature, and from his relations to God and to his fellowmen.

Without a correct understanding of man's nature education cannot assure and promote the welfare of the individual and of society. You cannot serve the needs and interests of man while you do violence to his nature. It is the responsibility of the Church-Related Colleges to teach the Christian concept of the nature of man; to teach that man is a creature composed of body and soul, of matter and spirit; that man as a creature is accountable to his Creator—to God; that through loving service of God as known to him by the light of natural reason and of divine revelation man attains to his salvation in time and in eternity.

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The Church-Related Colleges have the further duty to teach that man, by reason of his God-given nature, has certain rights and prerogatives which are sacred and inviolable; rights and prerogatives which he holds from God and not from the State. Mindful of these truths and facts the Church-Related Colleges must frankly and boldly proclaim that dictatorships, which claim that man in the totality of his being belongs to the State, are essentially wicked and fundamentally immoral; that such dictatorships are incompatible with Christianity; that they stand condemned by Christ who declared: "Give to Caesar the things that are Caesar's and to God, the things that are God's."

By reason of his very nature man is destined to live and to perfect his being in the society of his fellows. As a consequence certain social relationships affect and condition his existence from birth to death, from the cradle to the grave. These social relationships make constant demands upon his thinking, his feeling and acting. The Church-Related Colleges have the duty to teach and to train their students to respond to social relationships as Christians should respond.

The Church-Related Colleges must teach youth to understand and to appreciate the sacredness of marriage and the sanctity of the home as the basic unit of a well-ordered Christian society. Without Christian homes there can be no Christian society. In preparing young people for married life Church-Related Colleges must not ignore Christ's pronouncements on the institution of marriage.

Church-Related Colleges have the responsibility of teaching the Christian concept of private ownership: that private ownership is indeed a natural right, but for all that it is not an absolute but a restricted right, a right that is limited by social obligations. It is the responsibility of the Church-Related Colleges to restore the Christian concept of private property as being really a stewardship. According to this concept individual owners are really God's stewards of the good things of this earth; they may use these things for their own good but not in such a way as to compromise their neighbor's welfare. Church-Related Colleges must boldly advocate an economic organization of society which is in accord with the Christian principles of justice and charity:

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they will stress that both Capital and Labor have rights, and they will just as emphatically proclaim that both Capital and Labor have positive social obligations.

It is the obligation and responsibility of Church-Related Colleges to teach and foster better social, inter-racial, and international relations among mankind. In season and out of season they will proclaim that prejudice, intolerance, discrimination and persecution because of differences in race, color or creed, make for discord and strife among people; that they are violations of God's greatest commandments: the love of God and of one's neighbor. In view of the un-Christian attitudes so much in evidence today in certain quarters it is imperative that the Church-Related Colleges inculcate and foster among their students sympathetic understanding, tolerance, kindness, patience, courtesy and benevolence. We just must cultivate these virtues if we would be Christ-like Christians. It is only in this way that we shall hasten the building of a truly Christian social order in our country and throughout the world.

Liberty is a prized attribute of human personality; it is something sacred and men die in its defense. But liberty or human freedom must be rightly understood if it is not to degenerate into license. If human liberty is sacred, so is the law which regulates its sane and sound exercise. It is the obligation of the Church-Related Colleges to give their students the Christian understanding and appreciation of human liberty. They rendered that service to humanity in times past; they can and must render the same service in our generation.

The Church-Related Colleges have the obligation and responsibility of teaching a right understanding and appreciation of our American Democracy; of assisting their students to distinguish it from spurious brands. Our colleges should stress that the Founding Fathers of the American commonwealth rooted our national heritage of liberty in religion and in morality. Let our colleges inculcate a patriotism that is consonant with Christian principles; a patriotism that will be the expression in act of our Christian faith; a patriotism which will inspire the Christian citizen to serve America in peace and in war; a patriotism which will urge him to do what he can to make our country a better, a happier and a more Christian country.

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To love and serve America we need not hate and fight other nations. Church-Related Colleges must not foster such an un-Christian attitude towards other nations. Right now we Americans along with other peoples are much concerned about world-peace and world-organization. In this connection let me say that the Church-Related Colleges of America have the obligation and responsibility to familiarize their students with the Seven Principles of the Catholic, Jewish and Protestant Declaration on Peace. Realizing that a just and an enduring peace is possible only on the basis of these principles, the Church-Related Colleges must honestly and courageously proclaim which projected plans for world-peace and world-organization square, and which do not square, with those seven key principles on national and international peace.

My colleagues, the obligations and responsibilities of the Church-Related Colleges are really our obligations and our responsibilities. It will require no small courage to meet these obligations and responsibilities as Christian educators should meet them. It may not be the popular thing at times to work for the realization of the Christian ideals and objectives to which our Church-Related Colleges are dedicated. But let us not lose heart. Two thousand years ago the preaching of Christianity was anything but popular. Inflamed with love for Christ and impelled by zeal to spread His gospel throughout the world the Apostles and their disciples Christianized the pagan Roman Empire. In many respects our mission is very much like that of the Apostles and their Christian converts. Emulating their love of Christ and their zeal to spread His way of life let us, by leading college youth to live intensely Christian lives, usher in better, Christian times for the people of America and for all mankind throughout the world.

Christianize Civic Ideals

By HAROLD SAXE TUTTLE*

A RESOLUTION that may prove of far-reaching importance was adopted at a recent Church Seminar on Social Action. The resolution recommended an intensive program of drama giving a Christian interpretation of democracy.

There is nothing new in dramatization—except the results that meet one's eye day after day. The enormous sales of commodities dramatized over the air to the American public is no secret. When a war loan is to be floated the Treasury Department is wise enough to dramatize it. When enlistments in specialized war services and war industries need to be speeded up, the appeal comes in the form of drama. *TIME* can afford to broadcast its regular dramatization "The March of Time" in order to extend its influence. And the world stands aghast at the transformation of the German will by what was, in essence, a dramatization of a hideous philosophy,—the use of a good means for a bad end. Surely a challenge to make full use of such an effective means for good ends!

NATURE OF DRAMA

Drama is as old as culture. In primitive times it was a channel of self-expression. In modern times it has been looked upon as entertainment. That drama catches the attention, even in the face of prejudice, is recognized; but seldom is its full educational import appreciated. The possibilities of drama for sound and desirable education are only beginning to be appreciated; it will be a long time before they are fully realized. Drama appeals to imagination; it sets up creative thinking; it breaks down traditional patterns of thought; it gives a sense of reality to the unattained. Drama appeals to the feelings; it awakens interest in the characters and deeds depicted; it sets one character up as a hero, another as a villain; it impels one to take sides. These results are due to the sense of reality that dramatization creates; it gives each character unique voice and traits. Like the stereoscope it gives three dimensions to the picture.

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CHRISTIANIZE CIVIC IDEALS

Because it arouses the feelings it breaks through indifference; it punctures prejudices. It grips the powers of attention and carries one on with the plot into sympathy with the hero and his way of behaving. Because it appeals to the feelings it gives permanence to the attitudes which it favors. Even as the half-welcome guest, who brings the hostess flowers and praises her cooking and graciously expresses thanks for a delightful evening, is thereafter more welcome, so the play subtly changes one's attitude toward the standard it glorifies. Consistently repeated dramatizations of an ideal cumulatively tend to establish that ideal.

Because of these values in drama the times demand its far more extensive use in interpreting Christian ideals in democracy. Reason and logic need to be supplemented by imagination and feeling. Indeed, if our logic were more exacting we should note with concern the somewhat technical but highly important fact that feelings and imagination are the chief factors in building tastes, attitudes, goals; while logic is the chief factor in selecting appropriate plans and programs of action by which to attain those goals. Goals precede logic, even though often unconsciously. Persons with racial prejudices do not study means of reducing race prejudice; cooperation must be felt as an ideal before one will search for methods of fostering cooperation. People do not campaign for the elevation of human rights above property rights unless they already feel the superiority of human values. People do not study the possible means of protecting the rights of labor unless they are already interested in the rights of labor. Our systems of value all but unconsciously underlie all our logic, all our planning.

Herein lies the great weakness of both democratic and Christian education. We have stressed information, analysis and judgment without adequately cultivating devotions to ultimate values. It is just this weakness that dramatization can correct. Loyalties can be strengthened; devotions can be built up; motives can be reenforced. Many a character has been profoundly changed by witnessing "The Servant in the House" and "The Passing of the Third Floor Back." "Dust of the Road" has shown that the short play can impress a spiritual lesson deeply and permanently. If high-grade plays with a deep social message were given

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every week, as regularly as sermons are preached, they would revolutionize the moral standards of a community in a decade. Were every community to adopt such a program the social ideals of the nation could be transformed in a generation.

OPPORTUNITY FOR CHRISTIAN EDUCATION

At the moment the need is urgent. The realist who can think clearly in the face of war hysteria must recognize that, as a nation, we are individualistic: We providently stock up on commodities likely to run short even while we publicly condemn the hoarder; we use gas for pleasure driving while babies go undernourished because milk deliveries have to be curtailed; we rationalize war profiteering on the part of concerns in which we have stock. When the test comes we pretty largely look out for ourselves first. Our brand of democracy is a long way from being genuinely Christian; our traditional Christianity is a long way from being really social.

When we were plunged into war America discovered that she could multiply her output of war equipment many hundred percent. The miracle was not wrought by a natural evolution of production methods; it was accomplished by revolutionary changes in which the goal was faced and promising methods applied. So also, if our democracy is to be made Christian at a time when both our democratic spirit and our Christian ethic are seriously threatened from within, we must also throw tradition to the winds and radically change our methods, adapting them to emerging needs.

While dramatization of Christian social standards is only a part of the need of the hour, it is a very important part of it. Every drama club ought to be revitalized to meet the emergency. Every church and Sunday school which has no drama club should organize one. Every leader of such a club has the enviable opportunity of inspiring the group, on the one hand, with a sense of the critical need for cultivating loyalties to Christian ideals and, on the other hand, with faith in the power of drama to achieve that result. Drama is not just entertainment,—it is education: the dissolving of prejudices, the cultivation of devotions, the awakening of ideals.

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Fortunately it is easy to enlist players; the dramatic interest is high in human nature. If short plays are used, so that rehearsals need not drag out late into night after night; if high grade plays are selected, such as challenge the finest art in the actor; if searching ideals are presented in the plays, so that actors really know that they are ennobling their audiences, cooperation will be high.

One of the chief difficulties has been to find worthy plays without prohibitive royalties. That difficulty is rapidly being removed. Increasing numbers of plays are being written, of a high order both in literary quality and civic message. The need for short plays is being recognized. By the time the available plays have been presented others will be ready. Top ranking play writers are coming to see the need for patriotic service in the present crisis and are making their talent available as part of a great educational program for a stronger democracy. School men are also taking increased interest, recognizing that drama carries its message to the heart and the will in a way quite impossible to the class recitation.

Church youth can render a real service by encouraging greater emphasis on the dramatization of democracy in the schools. Also, by reporting their interest to denominational headquarters, they can help give momentum to the movement among our churches. By organizing interdenominational tournaments in local communities they can stimulate other denominations, until eventually the idea will take on proportions of a national movement.

Military victory will only remove the threat to democracy from without; it will not assure the preservation of the spirit of democracy. The danger is greater there for the very reason that it is less spectacular, less dramatic. Every force which can build devotion to ideals of brotherliness and tolerance and cooperation is needed in order to establish a strong and vital way of life in the America of tomorrow. The churches can greatly increase their contribution to such a goal, and at the same time add to their own vitality, by launching a united crusade to make a Christian interpretation of American ideals vital and compelling to the hearts of their followers. No method has proved itself more effective than that of dramatization.

Scientific Method and Religious Attitude

By S. MORRIS EAMES*

AT the Annual Conference of Church-Related Colleges, West Central Area, which met in Omaha some concern was shown over present attitudes toward religion. Some criticism was passed upon the social scientists who are not wholly sympathetic toward religious beliefs. The awareness of the seriousness of the present trends of religious development is significant. It is my purpose in these few paragraphs to locate the source of the confusion and to lay bare the fundamental points of difference in regard to the present unrest in religion.

RELIGIOUS ASCENDANCY

The age-old fight between religion and science is known to all. For hundreds of years religion held the seat of authority and passed upon all beliefs concerning the nature of the world. In Biblical literature the adoption of the prevailing cosmologies is obvious. The nature of the world was accepted by some of the Biblical writers and came to be accepted in later days as being without error. The supremacy of the priests in all matters of life gave them authority to sanction certain pseudo-scientific beliefs about the world.

Later historical study has shown that in the Bible there are many cosmologies, but the medieval theologians stagnated the concept of the world with one particular interpretation and elevated this view to the pedestal of truth. For hundreds of years the Ptolemaic system of astronomy was held as truth beyond doubting. Seeing the sun rise each morning in the east, pass across the sky, and sink again into the west, a man with

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limited knowledge and experience would conclude that the sun moves around the earth as a fixed center. This conception of the earth was the best science of the day, and when sanctioned by ecclesiastical authority and defended by religious fervor it suppressed the progress of new ideas.

The suppression of ideas and the persecution of the scientists blots the biographies of many men who held new conceptions of the universe. Copernicus desired no conflict with the church and dedicated his work to the Pope in hope that he would have protection. Bruno, less fortunate than Copernicus, was burned at the stake because his beliefs conflicted with those beliefs sanctioned by authority. Even Luther said that Copernicus was wrong because the Bible plainly teaches that Joshua made the sun stand still and this proved that the earth did not move as the scientist had said. Galileo was forced to promise that he would never teach his ideas again.

In all fairness we should state that not all men of the Church held scientific ideas as heretical. Even Copernicus was encouraged by a priest. Gregor Mendel formulated his famous laws of heredity behind monastery walls and Theodor Schwann was devoted to his church. In many respects one could maintain that the conflict between science and religion was a schism within the Church itself.

SCIENTIFIC ASCENDANCY

The historical revolt of the scientific method took place in the sixteenth century. Dr. A. N. Whitehead calls this period "the century of genius." The appeal to experiment and the inductive method of reasoning gained its way into man's understanding and revolutionized the old ideas concerning the world. Whitehead lists twelve men who represent this upheaval with their general works. The century produced Francis Bacon, Harvey, Kepler, Galileo, Descartes, Pascal, Huyghens, Boyle, Newton, Locke, Spinoza, and Leibnitz. More men equally as important as these could be mentioned and their nationalities need not be confined so much to the English.

While Francis Bacon has sometimes been called the father of modern science, and while his influence in popularizing the meth-

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ods of observation cannot be ignored, perhaps the most representative figure of the new era was Copernicus. In Copernicus is typified the new cosmology and the emphasis upon direct observation. A stately line of thinkers added to this scientific method of inquiry. To mention a few besides Bacon, one could list Descartes, Locke, Hume and Kant.

The distinction has been assumed between science as a body of beliefs and science as a method of inquiry. Scientific beliefs are generalizations from experience and are not to be taken as absolute and unchangeable. The method by which these beliefs are ascertained is of fundamental importance. Even the method as a way of obtaining beliefs has gone through criticism and revision. One could select the state of the scientific method at any stage of its development and show its inadequacies. For instance, Bacon stressed the accumulation of facts, but he lacked an understanding of the hypothesis. Descartes made that contribution. Locke and Hume added further notes of empiricism. Kant gathered up the loose ends and synthesized seemingly contradictory elements of reason and observation. From Kant spring most of the modern schools of the philosophy of science.

One fundamental difference which developed between science and religion was in their theories of knowledge. Religion placed emphasis upon faith, intuition, and authority as means of knowing while science stressed observation, reason, and experimentation. The difference in these two theories of knowledge appears to form the crux of our modern confusion in religion. Many of the social scientists adopted the viewpoint of positivism and scientific empiricism. As scientists, they had to recognize the facts when they encountered them. Religious beliefs founded upon faith, intuition, and authority clashed with beliefs founded upon observation, reason, and experimentation. The advent of the scientific method put religious methods on the defensive.

DUALISM

Man is faced with two bodies of knowledge. One body of beliefs is founded upon faith, intuition, and authority; another body of beliefs is founded upon observation, reason, and experimentation. How can these two bodies of beliefs be reconciled?

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Some have tried to reconcile these conflicting beliefs by departmentalizing their minds. In one room of their minds they keep so-called religious beliefs not founded upon the scientific method; in another room they keep their beliefs founded upon the scientific method. Many times the reconciliation takes the forms of what the theologians call "the realm of faith" and "the realm of knowledge." The realms are separated by a deep sea of mystery.

Sometimes the reconciliation of these two bodies of beliefs takes the form of trying to accommodate the cosmology of the Bible to modern scientific beliefs. It is shown that the Dead Sea is crossable at certain times on foot; that modern psychology knows of "cures" by suggestion, such as were performed in Biblical literature. These attempts are not convincing, and the chasm has remained for those who dare to run their religious beliefs alongside their scientific beliefs.

RELIGION REINTERPRETED

Many people saw no hope of reconciling beliefs founded upon two different theories of knowledge and began to reinterpret religion. Since particular religious beliefs about the world turned out to be only scientific beliefs which religionists stagnated at one particular time in the history of ideas, these older beliefs were abandoned. Adopting this point of view, it is readily seen that religion has no beliefs about the nature of the world. It is the interest of science to formulate adequate beliefs about the world; it is the interest of religion to obtain an intelligent reaction or response to the type of a world which science describes.

The foregoing interpretation is the approach made by John Dewey when he describes the difference between having a religion and being religious. Having a religion means that we entertain certain beliefs about nature which are gained from methods other than the scientific. Being religious is having an attitude toward the universe. What does *being religious* mean? Perhaps an example will suffice to demonstrate this point. By the scientific method we can ascertain the conditions that lead to health. We become religious when we respond to the world in such a way as to desire and seek the observance of these conditions. Further-

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more, when we unify all of the specific ends or goals of our lives and establish a general disposition toward the world we become religious persons.

CONCLUSIONS

Herein have been presented four possible approaches to the unrest between religion and science. First, we can elevate religious beliefs founded upon faith, intuition, and authority and subjugate beliefs founded upon observation, reason, and experimentation. Second, we can elevate scientific beliefs and rule out religion completely. Third, we can departmentalize our minds and try to keep religious and scientific beliefs in separate compartments. Fourth, we can extend the method of science to resolve our social and economic conflicts and reinterpret religion to be "religiousness" or an attitude.

There is little wonder that the social scientists who accept the scientific method for establishing beliefs are highly critical of beliefs founded upon faith, intuition, and authority. The general criticisms of these methods are numerous from the standpoint of science. Beliefs founded upon traditional religious methods are not verifiable in terms of our own experience; the beliefs are so individual and so numerous that they create confusion; they are so dogmatic that they cannot tolerate alternative opinions; they have no way of rectifying mistakes and can preserve error as well as wisdom. Furthermore, the question arises as to who is to determine who is the authority and what are the self-evident truths. Experience has shown that beliefs once held and based upon faith, intuition, and authority have been replaced by beliefs established by science. The traditional religious methods of ascertaining knowledge also substitute a feeling of certainty for truth.

Religionists have science on their hands. They cannot ignore it, or the world will ignore them. Science has religion on its hands, and there is difficulty in accepting the traditional methods of knowing held by the religionists. There is difficulty in reconciliation. It is unlikely that a child being taught the scientific method each day through the week in the public schools will be readily susceptible to entertain beliefs based upon any other

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method. The persistence of the traditional methods of ascertaining beliefs over the scientific method has introduced confusion and misunderstanding into the modern mind. The application of the scientific method to resolve our conflicts in politics, religion, and other social problems has not been used. The persistence of faith and authority in these fields of human endeavor has brought us to a world catastrophe today. At any rate, we can see that these methods do not lead to a fuller, richer life for mankind.



Additions to the Office Library

(This Journal does not pretend to review books. Books sent to the office "For Review" may be given notice with a brief statement.)

The Relevance of the Bible. By H. H. Rowley. The Macmillan Company, New York, 1944. 192 pp. \$1.75.

A successful attempt to show the relevance of the Bible to our modern world.

Living Abundantly. By Kirby Page. Farrar & Rinehart, Inc., New York, 1944. 513 pp. \$2.50.

"A study of creative pioneer groups through twenty-seven centuries of pathways to joyous and abundant life."

The Church of the Brethren and War. By Rufus D. Bowman. Brethren Publishing House, Elgin, Ill., 1944. 352 pp. \$2.50.

A comprehensive statement of the attitude of the Church of the Brethren throughout its history on the problem of war. A most necessary book for all who would understand a courageous church.

A Handbook for the Wartime Campus. Published for the National Student Committee of the Y.M.C.A. Association Press, New York, 1944. 192 pp. \$0.00.

"A Program Manual for Religious Workers with Students in Uniform."

Aids to Worship. By Albert W. Palmer. The Macmillan Company, New York, 1944. 139 pp. \$2.00.

A Handbook for public and private devotions. Collected by one who has made an extensive study of the subject.

God in Our Public Schools. By W. S. Fleming. The National Reform Association, Pittsburgh, 1944. 248 pp. \$1.50.

The second edition of a comprehensive presentation of a subject which needs the attention of American citizens.

Frontiers of American Culture. By James Truslow Adams. Charles Scribner's Sons, New York, 1944. 364 pp. \$2.50.

The story of adult education in America, tracing its growth from the earliest days to its present condition.